

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII.

JACKSON, MISSISSIPPI, MARCH 9, 1916

NEW SERIES, VOL. XVIII, NO. 10

Will someone give us the postoffice addresses of Mr. W. L. Hardy and Mr. T. A. Hill?

Dr. E. E. Dudley will preach the commencement sermon for Mississippi College the last of May.

You will find announcement in this week's paper of the hotels and their rates in Asheville during the session of the Southern Baptist Convention. Write them for reservations.

Rev. N. W. P. Bacon goes from Coffeeville to Marks. He is one of the most vigorous of our preachers and can write like he preaches. He will be felt as a distinct force in the Delta field.

Last week at Pittsburg, Pa., one hundred indictments were brought in by the grand jury against that number of breweries operating in Pennsylvania for alleged unlawful expenditure of money in Federal elections.

Rev. W. A. Whittle has been pastor at Blue Mountain for two years. His health was not vigorous when he undertook the work. Recently a surgical operation became necessary and he has resigned the pastorate.

Pastor R. L. Baker, of New Orleans First church, has been on the field only six months, but has received forty-eight members, and rejoices in improvement in every feature of the work where difficulties are as thick as were gods in Athens.

Those of us who cannot afford the best mechanical make-up in the religious periodical but have to content ourselves with inferior quality of paper are obliged to comfort ourselves with the remembrance that we have sometimes heard pretty good preaching in very ordinary church houses, and vice versa.

Rev. Zeno Wall has accepted the call of the Clinton church and will begin the work there about April first. Brother Wall is a North Carolinian who identified himself with the work in Mississippi when he came five years ago. He did good work at Mt. Olive and Magee, at Columbia, and as enlistment missionary. He and his good wife will receive a hearty welcome at Clinton where a great work awaits him.

Some of our Northern exchanges are exercising their ingenuity to devise ways of getting rid of a preacher that goes to the bad. They seem to think that Baptist polity is not adapted to handle a case of this kind effectively. We have never seen any difficulty of this sort. A preacher that falls into flagrant sin in this part of the world generally commits ecclesiastical suicide automatically and instantly. We don't need more machinery, but more religion.

In 1914 there was more than twenty times as much illicit liquor seized in license states as in prohibition states. This is evidence sufficient to show that the oft-repeated argument against prohibition, that it produces blind tigers has no truth in it. The whiskey advocates seem to be close kin to the Cretans. See Titus 1:12. This may recall an incident in the State Senate when the chief speaker against the prohibition bill had said that one hundred and fifty people in his home town, besought him to vote against the bill. He was asked to give the names of ten and declined to "give away his friends."

The present Legislature has accomplished some of the most advanced and helpful work in the history of Mississippi by the passage of the two temperance bills. One limits the amount of whiskey which any one may have in possession to one quart at a time. The other forbids the advertising of liquor by any paper published in the State, or the sale in the State of any paper or magazine containing liquor advertising. It also forbids advertising of liquor by any other means, as billboards or in public places or conveyances. The whole State will feel cleaner and everybody who sells a paper or buys one can do so without taking an antiseptic bath afterward. The tail of the serpent is slow to die, and you can see some legislators who are still holding to this failing hope. They misrepresent their constituency in most cases and should never be permitted to speak for them again. The Clarion-Ledger deserves great credit for its strong advocacy of prohibition and Dr. T. J. Bailey ought to be in the Hall of Fame.

Rev. J. G. Chastain has just completed an enlistment campaign about Wetumpka, Ala.

The Brookhaven Sunday School has attained the A-1 grade. This is the consummation of a long and systematic campaign of hard but pleasant work.

A. H. Clark, of Beeville, Texas, comes to the pastorate at Biloxi. He is an alumnus of Mississippi College, and will be welcomed to his native State.

The monuments in a cemetery do not always point the way the soul has gone, and the size of the monument doesn't always indicate the degree of reward in heaven.

Rev. C. F. Andrews goes to Rockdale, Texas, to become pastor. Brother Andrews is a Mississippian who did successful work as one of the Home Board evangelists in Texas.

The Baptist Hospital at Jackson comes in for another favor. A rubber carpet has been put down on the halls, costing \$120. This was the contribution chiefly of some physicians in Jackson. The carpet will reduce noise and conduce to cleanliness.

Brother Herman Dean, who has been contributing excellent articles on the Sunday School work, is not the superintendent at Brookhaven, as would be indicated by the mistaken caption of his articles put on in our office, but he insists he is assistant to Judge P. Z. Jones, and has charge of that special department.

The editor of the Century Magazine says that everyone knows that the Mormon church has been secretly practicing polygamy since they publicly declared they had by divine revelation abandoned it. It is a system of lying in the name of religion; but then it is unpopular to speak a word of censure against anybody's religion. Some people need to read Jesus' denunciation of falsehood and hypocrisy during His last week in Jerusalem.

Brother O. N. Herrington last Sunday offered his resignation as pastor at Wiggins. In the two years of his pastorate the church has paid off a burdensome debt. They went from half time to full time; a good number have been added to the church without a protracted meeting, and the church has been built up in the faith. Under the pastor's leadership, a splendid choir has been trained for service. Here is an opportunity for some other Mississippi church to locate a good man among them.

Dr. J. E. McCullough, general secretary of the Southern Sociological Congress, which meets in New Orleans, April 12-16, writes: "The change of date of the Sociological Congress was made primarily in order to secure the co-operation of the conference for education and industry. The two organizations will hold their conventions in New Orleans within the same week, beginning April 12th. The Sociological Congress is really eleven conferences meeting at the same time. There will probably be more representative leaders in New Orleans from April 12-20 than were ever assembled in the South for a like purpose. It will be the leadership of the South in a council of war against poverty, illiteracy, inefficiency, crime and disease. Here you will see Southern chivalry at work."

LAST CALL.

If you are coming to the Sunday School and B. Y. P. U. Convention to be held in McComb on March 14-16, please notify me at once. This is very important, and will be a very great help to our committee. If you have already sent your name and then find it impossible to attend, please write us to that effect. We are looking for a great meeting. Will you not help us?

A. K. GODBOLD,
Chairman Committee.

The Baptist Student Missionary Convention to be held at Ft. Worth, Texas, will have representatives and speakers from all over North America; and will embrace the following special conferences: (1) Professors and students, by missionary education; (2) Mission study for women; (3) Life work; (4) Conference of editors in relation to missions; (5) Religious instruction in schools not Baptist; (6) Latin America. It will be an epoch in the life of any young man or woman permitted to attend. There are about fifty leading Baptists of America on the program, including Drs. Curtis Lee Laws, New York; W. R. Cullom and B. W. Spillman, North Carolina; J. S. Cheavens, Mexico; B. D. Gray, and Arch C. Cree, of Georgia; O. C. S. Wallace, Canada; C. Cottingham and M. E. Dodd, of Louisiana; Hal Buckner, China; J. F. Love, of Virginia; W. B. Riley, Minnesota; W. W. Phelan, W. S. Wiley, F. M. Masters, and J. B. Rounds, of Oklahoma; I. J. Van Ness, Tennessee; W. O. Carver, Kentucky; Geo. W. Truett, S. J. Porter, L. R. Scarborough, C. D. Daniel, W. F. Fry, J. B. Tidwell, C. B. Williams, J. B. Gambrell, Frederick Eby, E. C. Routh, F. M. McConnell, A. E. Baten, J. M. Dawson, O. L. Hailey, Walter Davis, F. F. Brown and M. H. Wolfe, of Texas. A few of the women leaders in our work throughout the South and Southwest will read papers and in other ways take part in the work of the section conferences.

Thursday, March 9, 1916.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The frosty soul bears no fruit.

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The home and foreign mission campaign is now on.

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Love grows through serving and not through being served.

—o—

I hate a thing done by halves; if it is right, do it boldly; if it is wrong, leave it alone.

—o—

It is not so much what one does as what one tries earnestly to do that makes the soul strong and fit for a noble career.

—o—

Begin by denying yourself, and bye and bye you will come to forget yourself; the kindness shown to others, which was at first just a duty becomes in the end a pleasure and a joy.

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I would not be surprised that when we preachers get to heaven; one of the first things we will feel like doing will be to ask God to forgive us for the delivery of some of our so-called great sermons.

—o—

The success of our missionary undertaking is measured by the response which our people make to the call for funds with which to carry on the work. God directed the building of Israel's first temple, but David had to gather the material and Solomon had to shape that material and put it together. So God supervises the missionary undertaking of His churches, but His people must furnish the funds necessary to prosecute the work. He who loves the Lord and sincerely longs to see the time when the gospel is preached in all the ends of the earth finds his greatest delight in giving his money to missions, the movement making for the worldwide proclamation of the gospel.

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Mississippi Sunday School Convention.

The Baptist State Sunday School, B. Y. P. U. and Laymen's Convention will meet in the First Baptist church, McComb City, on March 14th, and remain in session through the 16th.

This is a very important meeting, and a splendid program has been prepared. The Baptists in Mississippi are putting on their own Sunday School program. They have begun a distinctive denominational Sunday School and B. Y. P. U. organization. Many of the associations have already organized conventions and others will do so before the end of this year, in fact, by the close of this year practically every association in the State will have been organized.

We have heard from several of these organizations and in every instance the meeting has been very enthusiastic. It gives to our people another district general meeting, enlisting new forces from among our constituency and starting currents of denominational power which have heretofore been inactive.

We have sent out programs to every preacher in Mississippi. We have also sent out programs to every Sunday School superintendent. We are not through advertising yet. Special effort will be made to get an announcement in every county paper in the State. I wonder if the pastors living where the county papers are printed would take this matter up with their home papers and get them to announce the meeting giving at least the "Who's Who on Our Program."

Every Sunday School in the State is expected to send delegates to this convention. Let's make it the greatest meeting we have yet had.

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The Home and Foreign Mission Budget. Did you read The Baptist Record of last week?

Then you saw the home and foreign mission budget for the churches of Mississippi.

The budget appeared under an inconspicuous heading and was not in any way featured, so if you overlooked it go now and hunt up the paper and read it, it ought to be interesting to you.

I received a letter this morning from a brother who was delighted with the plan. He said, "You can count on my churches for more than the amounts asked for. It greatly strengthens a pastor to have a suggested budget for the churches of the whole association to go by like this. This issue of The Record is worth more to the Baptists of the State than any previous issue. I shall keep this copy on file for future reference."

How do you feel about it?

There is no doubt in the mind of any one who is acquainted with the Scriptures that every church of Jesus Christ is under obligation to preach the gospel in all the world. The obligation of every church is measured by the ability of the church. In this published budget the denominational leaders in each association have endeavored to point out the obligation to the churches and have suggested what might be considered the measure of that obligation.

It is now left with the churches.

In a great movement like this in which the whole denomination is vitally interested, every church in Mississippi ought to step joyously into the forward moving ranks and assume with a happy heart the amounts suggested for it. The salvation of souls depends upon the preaching of the gospel. The progress of our mission work is conditioned upon the response of our people to the call for funds. Will any blood-bought and ransomed church in Mississippi hesitate for a moment to do its full duty when the cause of Christ is at stake?

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Work Among the Negroes.

Some of our people may not know that Mississippi Baptists are now doing work among the negroes. At the meeting of the Convention Board last December, the matter of co-operating with the Negro Baptist Convention of the State in putting an enlistment man in the field was referred to the executive committee. This committee at its first meeting in January passed favorably on the proposition and set aside \$20 per month for this co-operative work.

Rev. A. A. Cosey is in the field. His reports show that he is making good. By this co-operative work we hope to bring about a closer relationship between the white and colored Baptists of the State.

I give below a report from Brother Cosey, our co-operative missionary. I think it will be interesting:

Through the wisdom of the Mississippi Baptist State Convention Board, we are being aided financially and otherwise in our missionary, evangelistic and enlistment work, beginning the first of this year. Dr. Lawrence said to us that the white Baptists of Mississippi are desirous of seeing the negro Baptists go forward in their work, and are willing to help them.

Since we have been on the field we have visited several churches and assisted in meetings, delivered several special lectures in Baptist schools, where hundreds of our young people are being trained religiously, industriously and mentally. In each school we found good opportunity for sowing evangelistic seed.

As the white Baptists of the Deer Creek Association were to hold their Sunday School Convention at Boyle, February 22nd and 23rd, we decided to conduct a Sunday School Institute for our people, in Bolivar county, at Boyle, February 24th and 25th, and secure some of the white

brethren to assist us, by lecturing and preaching.

The following white brethren lectured on subjects following their names: Dr. W. C. Tyree, "The Similarity of the Work of the Sunday School Teacher and the Pastor;" Rev. S. G. Pope, "The Sunday School as a Soul Winner;" Rev. P. S. Rogers, "Physical Equipments of the Sunday School;" Dr. W. E. Farr, "Qualifications of the Sunday School Teacher;" Rev. E. H. Garrott, "General Remarks;" Rev. W. S. Allen, "The Sunday School and the Pastor." Brethren Farr and Rogers also spoke upon "Church Work" in a general way, which proved to be very helpful to us. The preaching was done on Thursday night by Rev. Garrott, and on Friday night by Rev. Rogers. In his lecture on "The Preparation and Delivery of Sermons," Rev. Rogers hit the keynote.

We had more than a hundred of our ministers, laymen and women to attend the institute, and the people of Boyle said they would be glad to have us return soon. Several brethren from other places asked that we hold similar meetings with their churches.

We are pleased to state that we have found, in every instance, a ready and happy response from our white Baptist preachers to assist us, and to advise with us, upon matters touching our general uplift, which must prove to be that the Lord is in the movement, and also a forerunner of better relations between the races.

A. A. COSEY,
Special Enlistment Worker Among
the Negroes.

Mound Bayou, Miss.

IS IT WISE?

I mean to allow any interest of any board to neutralize if not paralyze any other interest.

I notice that the State secretaries at their last meeting decided that, "No more special campaigns for money rais'ng should be put on by the Southern Baptist Convention until the Judson Centennial notes are paid off." Another report from the same meeting informed us that the movement to raise a million dollar church building fund is not to be inaugurated by the Home Board till 1918. Now is it wise to magnify the importance of the Judson Centennial fund to the detriment of other things equally important, at least in the judgment of some? The brethren back of the Judson Centennial movement did not hesitate to launch the movement when the Foreign Board itself was groaning under the burden of an enormous debt which during this movement has grown to a hundred thousand dollars in round numbers. The brethren back of the Judson Centennial did not hesitate to press the matter in Mississippi before the endowment notes to Mississippi College had been paid off. They did not wait to press their claims till we of Mississippi had completed our education fund of \$100,000. The launching of the million-dollar church building fund must be deferred till the Judson notes are paid! But suppose they are never paid, and many will not be, then what? Are the houseless churches in the home land to remain out of doors? Suppose the notes are all paid and this vast sum is invested just as contemplated, and suppose these pagan nations should one day take a notion to confiscate it all, then what? Treaties are but "scraps of paper" these days. A seed of truth dropped from God's Word by some faithful missionary in the heart of a heathen can't be confiscated. I hold no brief for any other, but as for me, I am persuaded that a million-dollar fund to shelter houseless churches in the home land is just as important as a million and a quarter dollars to build churches, residences, schools and publishing plants in foreign lands. Nor do I believe that the churches here should remain homeless till heathen churches are housed, schools endowed and publishing plants established. Not that I love the heathen less but home more.

N. W. P. BACON.

Thursday, March 9, 1916.

THE BAPTIST RECORD

3

THE BEST PRAYER MEETING I HAVE ATTENDED.

Victor I. Masters, Editor of Home Board Publications.

On Wednesday night, January 19, I attended with Pastor Harry Bock, the mid-week prayer meeting of the Home Board Pawnee Indian Mission church at Pawnee, Okla. The church has about 200 members, but thirty of them live thirty-five miles away at Red Rock, and more than fifty are students at school. Besides there was an unusual amount of sickness.

The weather was something terrible. It was very cold and the wind was blowing. For several hours in the late afternoon a misty rain fell and froze at once on the hard snow surface. The result was as tricky and unsafe a condition under foot as was possible. To get from the parsonage to the church, I had to grope with great care, and then much of the journey was made in a zig-zag lot of slips and stumbles.

The large majority of the Pawnee church members do not live in Pawnee. They live out on their farms, as far as ten or fifteen miles. A Wild Indian may loaf, but a Jesus Man Indian goes to work, quits all his bad habits, settles down, lives right and regularly goes to church, rain or shine, heat or cold, earth or ice.

Would anybody come to church that night? I hardly expected it. But I did not know the Pawnee Christian. When we got there there was quite an impressive group, and this rapidly increased to fifty. There were two or three children, but most of them were grown men and women. Several of them were the chief men of the tribe and at least three or four were grandmothers. A number of them had driven in for miles. One brother had come twelve miles over the treacherous ice and snow.

After we met the brethren, the service was begun. Mrs. Ida Allen, a full blood Indian woman, whose husband had that day most kindly entertained us in his attractive home, two miles away, presided at the organ. Miss Mary P. Jayne, the consecrated, able, and cultivated woman missionary who is associated with Brother Bock in the work, sat by the organ and by the pastor and myself. Her rich, sweet voice led the song; and all the others joined in heartily.

As I sat there and looked out on those hungry, reverential faces, good, clean, wholesome, strong faces, I could not help it, the tears sprang into my eyes.

It was the most remarkable prayer meeting I ever attended. We began at seven with a larger gathering, I am sure, than could have under similar circumstances, been brought together in any white church in America, and it was eleven-thirty when we went home, and nobody was tired. Oh, I never saw any prayer meeting like that of our Pawnee brothers and sisters. The Jesus Way means everything to them.

Several songs were sung, interspersed by prayers by the members. Some of them prayed in the Pawnee tongue and some in English. Missionary Bock introduced me, and, with the assistance of Interpreter David Gillingham, I told the Pawnees of the interest in them of their white brothers throughout the South. I told them that this interest was shown in our people giving the Home Board money to support the missionaries who tell the Pawnees the Jesus story.

Then, under the leadership of the pastor, the meeting was turned over to the brethren and sisters, that they might through the Home Board visitor, send a message to their white brethren in the South. The heartiness and the guileless simplicity and trust which those brethren showed in responding to the opportunity touched me deeply.

I tried to make some notes of what one and another said, but how can one make notes sitting on a platform facing an audience, when one after another in it is on his feet looking directly at the guest and speaking to him?

Some of the brethren spoke in Pawnee and others in English. At least three-fourths of them understood the English, but not all of them are willing to essay public speech in that tongue. I suppose from thirty to thirty-five of the fifty present availed themselves of the opportunity to testify how much the Jesus religion means to them.

The biting wind and the treacherous ice were forgotten; all interest centered in the meeting. I never more distinctly had the impression of the hovering presence of the Spirit of God in a meeting of His people. Seven o'clock was soon eight and eight nine, and no one seemed to observe. Nine became ten and ten gave place to eleven. Pastor Bock began to exhort the brethren that it would be necessary to bring the meeting to a close. They were in no hurry to do this, however. It took half an hour to check the movement and bring the occasion to a close.

One of the first of the speakers was John Moses, a man of perhaps fifty-five years, with a fine, prepossessing face, which fairly shone as he warmed to what he wished to say. Said he: "We Indians served God in ignorance before we were taught the Jesus Way. But the missionaries came and they have shown us the Jesus Way, in which the white people and the red people are one. The Jesus Way means everything to us."

Brother Moses ended in a plea that the Pawnees be given citizenship, and expressed regret that some of the people the government send to manage Indian affairs are only there for what they can get out of the Indian. This bringing of politics into his speech was the natural thing for an Indian. All his hope centers in his new faith, and he properly expects to find there the contacts and influences which will help him to be a good citizen.

Brother Alfred Meurie, an eloquent man, both in words and effective gesticulation, looking out of his fine eyes straight into the face of the visitor, said in part: "What I used to do was a Bad Way, but I am glad to say God has saved my soul. I can't read, but am learning from the Bible from the missionaries. How good it is of your people to send the gospel to us. It is true that Christ came into the world to save us. I believe Jesus and all He teaches; I pray to Him every day to help me to walk in the New Way.

"I want you to tell the people to pray for us that our backsliders come back again. Don't forget to tell the Christian people to pray for us strong. We have the best missionaries you ever saw—Brother Bock and Miss Jayne."

One after another followed, until at last Brother Bock called out Mrs. Wilson, whom he introduced as the youngest member of the church, though perhaps the oldest in years. She had just joined the body. The old woman arose and spoke in Pawnee, which Brother Gillingham interpreted. Her face had about it an indefinable sweetness. The eyes were fine and full of life and expression. Her manner was deliberate. The voice had in it tenderness, pathos. She was wrapped about in an Indian shawl and wore a dress of some subdued green fabric. The black hair was plaited in two plaits and hung Indian-fashion over each shoulder. What she said was, in part:

"Ever s'nce I joined the church I come every Wednesday night and on Sunday to hear about the Jesus Way. On Sunday we stay all day, so the missionaries can teach us much more about Jesus. When I go home I always pray God for my children and my grandchildren."

Dear, dear old soul! As we were leaving the church that night to combat the angry elements outside, I chanced to see her at the door. She now had the shawl fixed around a chubby three-year-old grandchild, who nestled comfortably on her back and gazed contentedly out of placid black eyes from across her right shoulder. It was all in the day's work with that chap for grandmother to carry him strapped on her shoulder by an adroit adjustment of the shawl!

Brother Charlie Knife-Chief told how he once walked in darkness, but now in the light. "I

used to hide what I did; I put my deeds under my wings and closed them (demonstrating with a gesture), but Jesus found what I had under my wings. Then I went 130 miles in a wagon to Kingfisher to get baptized. Maybe sometimes I will fall down, but I will get up again. Tell our white brothers we are trying hard to live close to Jesus, and ask them to pray for us that we may be found faithful."

Among the women who spoke were Sisters Shotwell, a woman of fifty, with a sweet voice; Mrs. Allen, a gifted and devoted young matron; Mrs. Hattie Burns and Mrs. Meurie. Mrs. Meurie called the visitor's attention that what he saw there that night was what he might see at any meeting of the church. "We always come to worship God. We all know what we were, but since we gave ourselves to Jesus, all is changed. The devil was after me last year and I prayed God to help me and He did."

Miss Hattie Burns, a young woman, looks almost exactly like an Anglo-Saxon. She told me later she was a full-blood Indian. In her talk in the church she said in part: "I used to belong to the devil, but since I became a Christian I am able to resist him."

The last speaker was Brother Peters, senior deacon of the church, a man of fine presence, and well esteemed in the community for his unimpeachable integrity. Said he: "The Pawnees did not used to know the Jesus Way, but the Home Mission Board sent a man, who lived near God. In those days many of the Pawnees were no account, and spent their time loafing. I hunted for what is good, but couldn't find it. In these days I lived a bad life—one of the worst. But, thank God for what He did and for what the Home Board missionary did! The missionary told us of Jesus. Jesus got my heart and lifted me out of the mire. No other religion can do what the Jesus Road does for us. No other son could save a man like me. I am glad I came to Jesus and I am trying to lead the Pawnees to Him."

Such were some of the words of the brethren and sisters. But I am conscious that these expressions alone very imperfectly reproduce the atmosphere of that service. For four hours and a half the interest was intense, and a spirit of joy and gladness in Jesus brooded over the room.

Conscious of the pit wherefrom Jesus has dug them, these His servants, hungrily devour all that helps them to understand Him and His will for them. Confession of sin and wrong came easily to them, and a jealousy for the stalwartness in the faith of the members was evident. They carried the backsliders on their hearts and in their prayers.

In some closing words I felt constrained to counsel the brethren to be patient with one another's infirmities, and each with his own. I told them that I was a sinner till Jesus saved me, but that I had drunk in Jesus Way instruction with my mother's milk. "If you dear people, whom God has brought into His kingdom, stumble because your old traditions and way of living knew nothing of the Jesus Way, be patient with one another and help one another and Jesus will help you."

Then they went home, some in the town, some far out on the plains. They went with a song in their hearts. They had been meeting together with the Spirit of Jehovah and He comforted them. The treacherous ice and the stabbing wind and the darkness and the darkness of night did not seem to matter.

I close as I have done in another article by saying, if the reader needs a tonic for a tardy and fitful faith, harassed and cudgeled by doubt and care and worldliness, a very fine thing for him to do would be to visit our Indian mission churches in Oklahoma.

Home Mission Rooms, Atlanta, Ga.

"The Twentieth Century New Testament" is one of the most interesting translations extant. You will find a list of the various editions at prices from eighty-five cents up in the advertisement in this week's paper.

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word, which must accompany the notice.

EDITORIAL.

CALLING OUT THE RESERVES.

One of the saddest pictures that has appeared recently in connection with the European slaughter house of humanity, is one appearing in the illustrated war edition of a New York daily which shows a large body of reserves being called to the colors from France. They are boys of seventeen out of the high schools who are being marched to the front to take their places along with the seasoned veterans for the saving of their native land. An old soldier looking at the picture a few days ago, was deeply moved for it brought to his mind the scenes of more than fifty years ago when our government was charged with "robbing the cradle and the grave" by gathering old and young to save the country.

A comic supplement recently, moved to see the ridiculous in the worst of tragedy, had a picture of Europe in 1917. It showed the trenches in European battlefields "manned" by infants in high chairs, supplied with nursing bottles and pointing their rifles through the grooves in the tops of the trenches, on guard and prepared to defend themselves and their country to the last ditch! This was an exaggeration and burlesque of what is beginning to be felt in some countries of Europe today.

Now turn from this field of horrors to another quite different field and enterprise, to the great army of Immanuel that goes forth to save life and not to destroy it, to plant the rose of Sharon in the desert places of the world. This is a glorious army and a campaign that calls out all the best that is in man. There are no scenes of butchery, no slaughter, no hatred, no enemy but sin. His banner over us is love; the motive within us is love; the object is to serve and to save. There are no devastated fields, no broken homes, no valleys running blood, no smoking ruins and lands laid waste. Here the sword is turned into a plowshare and the spear into a pruning hook. There follows in the wake of this army peace and plenty, greenswards and fruitful harvests, regenerated lives and songs of praise. Who would not have a share in this joyous task, this assured and permanent victory?

It is the plan of the Sunday School Board on the 26th of March to bring out the reserves to help forward this world-wide undertaking. It is one in which all the force of the Sunday School can be and ought to be enlisted. There is no sadness in this picture but an array of joyous comrades for the spread of the gospel of peace. This is a fellowship of service that embraces every one who is willing to offer himself and his substance to God for the saving of men. David was a warrior king, and he prophesied, "Thy people shall offer themselves as volunteers in the day of thine armies, in holy array; out of the womb of morning thou hast the dew

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of thy youth." The figure here is that of a great host of young people, those on whom is the dew of youth, the freshness of the morning. Just such a scene is presented in the glad enlistment of all the Sunday School forces in this effort to give the saving gospel to a lost world. There ought to be no hesitation and gaps in the ranks. Every Sunday School in Mississippi and in the South should fill its place in this work and fill the Lord's treasury with the means for spreading the gospel. The psalm above quoted, one hundred and tenth, begins, "Jehovah said unto my lord, Sit thou on my right hand until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion. Rule thou in the midst of thine enemies." "The kingdom is coming, Go tell ye the story; God's banner exalted shall be. The earth shall be full of His knowledge and glory as waters that cover the sea."

ONE GOD AND A MISSIONARY.

The doctrine and duty of missions is not a thing that forms a section of the Bible apart from the rest, but rather a matter that inheres in every doctrine of the Bible. The psychologists tell us that man's mind is not divided into separate sections to be tabulated and classified as memory and understanding and so on, but that the whole mind may act in one direction at one time and another at another; so that the classification is not of the mind itself but its activities. So the various doctrines of the Bible are not separate things that have no connection with one another, or only remote connection; but they are inseparable in fact. To destroy one or ignore it is to injure all the others. Theology is of man's making and is to be divided into firstly, secondly and thirdly, but truth is one and indivisible.

Especially is this true of the teaching of the Bible which men have come to speak of as missions. It is inextricably and vitally connected with every fundamental doctrine of the Bible. The other great truths of the Bible make the doctrine of missions necessary and inevitable. On the other hand the elimination of the teaching of missions from the other doctrines of the Bible would leave them void of meaning and force and life.

The beginning of revelation to the Israelites at Sinai and the basis for all further revelation, and of their national life and worship was the unity of God: "Hear, O Israel, Jehovah our God is one Jehovah." Upon this is based the first commandment, "Thou shalt have no other gods before me." These Israelites were not simply what some now call henotheists, that is, believers in one God at a time or one God for each nation. They utterly repudiated any such suggestion. They were monotheists, believing in the existence of only one God. The gods of the heathen were to them "nothing" and "vanity." It was true of them as a fundamental of their faith, "We know that no idol is anything in the world, and that there is no God but one, for though there be that are called gods whether in heaven or on earth, as there are gods many and lords many, yet to us there is one God, the Father, of whom are all things, and we unto Him."

But the purpose here is not to establish the truth of the unity of God but to call attention to the fact that this truth accepted necessitates the other truth, namely, that there can be but one religion, one object of worship, one source of knowledge or truth, one source of help and author of salvation. Not to know Him is to be lost; not to have His friendship and help is to be doomed to perish. "This is eternal life, to know Thee, the only true God and Him whom Thou didst send, even Jesus Christ."

If there were no commandment to evangelize the world; if there were no impelling motive of Christian love, there would still be the sense of obligation in the hearts of normal men and women, both to see to it that the Lord God has His rightful dominion over the whole world

and that men should know and possess the real truth about God. The innate sense of justice underlies the petition, "Thy kingdom come." That there is one God and Creator of all is sufficient to make men believe that He has a right to reign and to put men in sympathy with His purpose to re-establish His kingdom in and over the world.

Again it is the natural impulse of one possessing the truth, any truth, to desire and seek to communicate it. The learner inevitably becomes the teacher. If to learn the truth is a joy, to make it known doubles the joy. That a fagot being lighted by fire itself gives out light and heat, that the planets, dark in themselves, being touched by sunlight, return its brightness to others, these things are no more natural and inevitable than the fact that a soul lighted by the knowledge of the one God becomes a new focus for radiating the truth. Of all knowledge, the effort to know God has attracted men more strongly and universally than any other, and this knowledge has made them teachers and preachers of the truth. It made the Jews as a nation "teachers of babes," it sent them out in some instances to "compass sea and land to make one a proselyte" to their faith.

It is not meant here to intimate that truth itself without love is sufficient to carry on mission work, but that the truth furnishes the fuel out of which mission fires are made when touched by the fire of compassion. It takes truth and grace to equip one for the task, but the truth that there is one God over all furnishes the reason and basis for evangelistic and missionary endeavor. The Sunday School lessons for missionary day lays well the foundation in the first commandment, "Thou shalt have no other gods before me." Given one God and a world in ignorance of Him or in rebellion against Him, and missions are inevitable.

Brother J. W. S. Guyton writes from Sallis: "Rev. F. H. Bancroft, of Boyles, Ala., has accepted a call to this field and will be here about March first." We welcome Brother Bancroft.

The church at Columbia lost no time in seeking a pastor, but has called Rev. W. M. Bostick, of Newton, and it is thought he will accept.

HONOR ROLL OF CHURCHES.

The Orphanage-Record campaign closed on February twenty-ninth. But for the press of much work and the number of eleventh hour remittances, report of collections would have been made in our issue for March 2nd. A total of \$1,512.50 was collected during the months of January and February by this campaign. Checks totaling one-fourth of this amount, \$378.13, have been sent the Orphanage as the share of that institution.

The following list of churches and workers comprises those sending in clubs of ten or more subscribers, or the equivalent thereof. If any have been omitted by error, we shall be glad to make proper correction when our attention is called to the matter:

- Jackson (S. R. Whitten and others).
- Tupelo (J. S. Berry).
- Durant (W. J. Harvey).
- Summit (G. W. Gates).
- Bellefontaine (J. S. Dorroh).
- Florence (Wayne Sutton).
- Charleston (J. R. G. Hewlett).
- Hernando (W. C. Boone).
- Hathorn (J. R. Carter).
- Shaw and Lyon (W. S. Allen).
- Kilmichael (J. F. Mitchell).
- Ingomar (E. L. Brown).
- Georgetown (J. G. Gilmore).
- Walnut (W. E. Clemmer).
- Magee (Robert H. Russell).
- Summit (I. H. Anding).
- Starkville, Salem church (Mrs. Clara Outlaw).
- Leland (Miss C. R. Stovall).
- Summit (Madison Flowers).

THE BAPTIST RECORD

THEY SAY "MOVE!"

By Newell C. Knight.

It was a recent winter's evening. The Chicago terminal of the Northwestern Railway was brilliant with its many lights. The writer, a Chicago business man, paced the foyer of the train-shed, waiting restlessly. I was waiting for an incoming train, and a man I had never met. He had telegraphed the time of his arrival. I must not miss him.

To make sure of meeting this stranger, whose name and general description alone I knew, I enlisted the help of two station ushers by interesting them in the story of my predicament. I propose that they, as in a football game, play "forward," and I "full back." They would call his name, and I would stay behind and watch the faces of the throng who got by them!

Soon afterward, the ponderous locomotive rolled in and stopped. The parlor cars and coaches poured out their passengers each with a grip or bag.

I could faintly hear the ushers calling repeatedly the designated name. I watched the faces of the hurrying throng, as much excited as if a college football game were being played. Suddenly there stopped a suitcase, an umbrella, a Boston bag and a man attached thereto. I saw that one of the ushers playing "forward" was speaking to him. In another instant I had met my man!

Just seventy minutes were at our disposal for a dinner and a talk—then he must entrain again, he said, for Pittsburgh and New York.

Who was this man? The general secretary of the Laymen's Missionary Movement. What was his name? Oh, never mind his name! He'd say, "Forget my name—forget the movement's name, just so we move." For he is a man who moves, and in his quiet, forceful way he makes all men worth moving—move!

To think back a bit: Some years ago a young man saw our country's fighting men to be in need of missions—in need of someone to be "sent" to help them. So he took a train to Washington. He called on the President, the Secretaries of the Army and Navy, the members of the Cabinet, and what he had in mind they authorized. In this way the Y. M. C. A. became a part of the government's every-day equipment.

And so it came to pass that from that visit of that man to Washington, the Y. M. C. A. Army and Navy work was started. It has grown since then, and will ever grow in influence and power. So it came to pass that these men of ships and guns and shot and shell have had a chance to put new meaning to

"A mighty fortress is our God—
A bulwark—never failing."

And many have come to really know it's true.

Now, that man who, when connected with the Y. M. C. A. work, did that big thing at Washington, was the man sitting before me and rattling on about his present Laymen's Missionary Movement results. Does not what he did for the Army and Navy speak powerfully for what he can accomplish for his present task?

Let me tell you, briefly, the spirit and the objective of the Laymen's Missionary Movement, as he sketched them to me.

The living and the preaching of the gospel at home and throughout the world lag far behind the speed of business. The movement is the endeavor to get the Christian men who care—the lawyer, doctor, banker, business man—to make the gospel movement move! It's the endeavor of Christian laymen to rise up, all together, and back the preachers and the preaching. It is some members of the kingdom saying to other members of the kingdom, "Let's go preach—let's do it with the speed of business—preach and help at home, abroad, in all the world, and if we cannot go—let's send!" It's the fulfilling of the last idea of Jesus. It's the living church—

alive—and in the trenches, and not fiddling while the cities burn.

As a class, we Christian laymen are a sorry lot. The pulpit is so often sad about the pew. They've tried to lead us, but we never would be led. This Laymen's Missionary Movement is the call to arms within the ranks—the summoning of one another to the task—the telling of the pulpit the pew at last is with them! That we, with them, are rising up—that we, with them, are ready now to do! And there's the fun of doing—the Bible calls it joy. So the members of this movement are bent on finding out the joyful fun of preaching, doing, sending, paying, moving!

Some have thought the "movement" dead. It's far from that. It's only nine years old, yet what results have come to it in that brief time! No—it cannot die until its work is done!

Some have confused the "movement" with other efforts. The Laymen's Missionary Movement stands alone—no, not alone, for it stands backed by the united support of Baptists, Methodists, Presbyterians, Episcopallians, Congregationalists and nearly a score of other Evangelical Communions.

Some ask about its organization and machinery. There is little of such things. The "movement," like the automobile, keeps its machinery almost wholly out of sight. Its purpose is to shed a blessing of movement, work, activity, throughout the world—to tell the story of the kingdom and the King—to help all men believe it—live it. That's the object of the "movement." The following story, which the writer knows is true, may put in concrete form the very spirit of the "movement" better perhaps than all that has been said:

Some years ago, in a suburb of New York, a prominent resident failed in business. The following morning, as he was about to board a train to the city where the load of tangled obligations seemed almost overwhelming, an acquaintance met him, gripped him by the arm, and, as he thrust a hundred-dollar gold certificate into the sad man's hand, sympathetically said, "I thought you might be able to use this bill, old fellow. When you get ready to pay it back—just PASS IT ON!"

Yes, the "movement" wants to be forgot—it wants the Christian laymen to up and move and pass the movement on.

When the seventy minutes had expired I knew my man! I also knew, far better than I'd ever known before, the spirit of the Laymen's Missionary Movement. I had also had a vision of a power born of God, as the power of the "movement" surely is, which will cut a highway for the kingdom clean through every mountain and pile up its "fills" across the valleys, till the way runs around the world!

THE LAYMEN'S MOVEMENT (?) AND THE DEBT.

"Thus far the laymen have sent to the board (foreign) the sum of \$2,327.00 on the debt of last year."—Western Recorder, of Feb. 17.

Where is that brother who once "cussed out" (metaphorically) the preachers because the "Laymen's Movement" wouldn't move, when Prof. John Johnson came so nobly to the defense of the preachers? I want him to step forth and "turn the nozzle" on these laymen—put the "loud pedal" on them for a while. Our Brother Henderson was to lead the laymen in an assault on that hundred-thousand-dollar debt and "route it and scout it" till there would be no sign of it left, and that, too, without decreasing their regular gifts. Allowing the balance of May, from the close of the convention, for organization, Brother Henderson and his cohorts have only been at work eight and one-half months, up to February 17th, and yet they have succeeded in raising the entire debt of \$100,000—except ninety-seven thousand, six hundred and seventy-three dollars! Two thousand, three hundred and twenty-seven dollars raised in eight and one-half months on a hundred-thousand-dollar debt!

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As a failure to get tangible results, our Brother Henderson is a howling success. I would venture to suggest that he quit, only he seems to have been quit all the time. I move that the W. M. U. take charge of the debt and give "the weary workers" who have raised \$2,327 (almost enough to pay two-thirds of Brother Henderson's salary) after eight and one-half months' toil, a season of rest. Let us rise and sing, "We'll work, We'll work," etc.

N. W. P. BACON.

KERNELS OF THE CONGRESS.

A brief gisting of the more important things said and done in the Congress on Christian work in Latin America held during February in Panama:

Willard Price.

Nearly five hundred Christian statesmen and "stateswomen" — of North and South America attended the Congress. They were there as the picked representatives of more than fifty different denominational organizations having missionary work in Latin America.

The purpose of the Congress was to make a thorough study of the religious and social needs and opportunities of Latin America.

Eight exhaustive books had been written in preparation for the Congress. Each of these was a report on some phase of Latin American life and had been prepared by a special commission with the aid of hundreds of correspondents throughout Latin America—which term, by the way, is intended to include South America, Central America, Mexico, Cuba and Porto Rico.

The subjects of these reports were as follows:

- I. Survey and Occupation.
- II. Message and Method.
- III. Education.
- IV. Literature.
- V. Women's Work.
- VI. The Church on the Field.
- VII. Home Base.
- VIII. Co-operation and Unity.

Printed copies of these reports were in the hands of all the delegates and served as the basis of the ten days of discussion.

Bishop Kinsolving, speaking on the present condition of the Latin lands, said, "The black man in our South has made more progress in the last fifty years than Latin America has made in four centuries."

"Illiteracy varies from forty to eighty percent in the Latin American republics."—Report on Education.

"We need men on the women's mission boards to give the men's point of view. We hate to admit it. And there is need of women on the men's boards to give the women's point of view. We know it takes an almost superhuman effort for men to admit it."—Mabel Head.

A notable feature of the Congress was an address by Judge del Toro of the Supreme Court of Porto Rico, who, although a Catholic, recognizes the great need for a more adequate interpretation of Christianity and urged the boards represented in the Congress to promote their own work without delay in the Latin American countries.

That the average daily expenditures of all the countries engaged in the war considerably exceed sixty million dollars, was asserted by Dr. Mott in an address on the religious significance of the world war. He stated that the number of killed is now over 2,400,000. More than 5,000,000 are lying on beds of pain in the hospitals. And yet he saw in the war a sobering influence which was purging away selfishness and giving rise to a revival of religion throughout Europe.

Speaking on co-operation, Bishop Wilson said, "If this world is to be brought to Christ in this generation or in any other generation, co-operation among religious forces is absolutely necessary. We cannot have unity in and for South America unless we have unity in and for North America."

Turning to Chairman Speer at one place in his address, Dr. Thompson recalled an utterance which he had heard Dr. Speer make a few years ago, that he would not be surprised if

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THE BAPTIST RECORD

MISSISSIPPI COLLEGE TIDINGS.

By the close of the century there would be no such thing as the Presbyterian church at all. Dr. Thompson wondered if Dr. Speer still cherished the hope that denominationalism was to be displaced by a united church in Christ. In quick reply, Dr. Speer said that he would stand by his original statement except that he would not shorten the time.

Besides Ph. D's, LL. D's, bishops and what not, a number of prominent laymen came as delegates to the Congress. These included Fleming H. Revell, the publisher; Dr. C. E. Welch, the maker of grape juice; E. E. Olcott, one of the owners of the Hudson River Day Line; John R. Pepper, a wholesale grocer and banker, of Memphis; and Mr. Williams, maker of the Epworth and Williams pianos and organs.

At its last session a permanent committee on co-operation in Latin America was appointed to carry on the work of the Congress. Robert E. Speer is the chairman; Bishop Brown and Bishop Oldham, vice-chairman; James H. Post, treasurer; and S. G. Inman, executive secretary. The members of the executive committee are Robert E. Speer, Bishop Wm. Cabell Brown, E. E. Olcott, E. T. Colton, Henry Churchill King, Lemuel C. Barnes, S. Earl Taylor, S. H. Chester, T. B. Ray, Margaret Hodge, and John R. Mott. The membership of the committee is made up of representatives from the mission boards of all denominations having work in Latin America.

During March and April, sub-conferences, or "regional conferences," will be held in Lima, Santiago, Buenos Aires, Rio de Janeiro, Barranquilla, Havana and in Porto Rico.

Groups of delegates who attended the Congress in Panama are now on their way to carry the message of the central gathering to the regional conferences.

The greatest single triumph of the Congress was the spirit of co-operation there manifested. There is now promise for the first time that all the evangelical forces working in Latin America can from this beginning be brought together in a united program for the conquest of a continent.

BLUE MOUNTAIN.

It has been my duty for sometime now to write to our State paper and inform you about our work here, but I have just failed to do so. My delay has been purely personal and not because I had nothing to report, for the two B. Y. P. U's here have been at work.

For two years we have maintained two Unions—that is, through the school sessions. During this time a number of the young men from the Mississippi Heights Academy and several seniors in Blue Mountain College have enrolled as members. In order to attain the Standard of Excellence, it was first suggested by the State field worker, W. E. Holcomb. His two visits among us—on this session, and one last—have been very helpful to us in carrying out the work.

Each B. Y. P. U. meets every Sunday afternoon at a different hour and each one has its own officers. I am glad to report that one Union has reached the A-1 standard this session. Especially does it please me to report this since the writer was president during the time, and feels that the work was done sincerely. We received this recognition during last January for work done during the quarter beginning with October. The other B. Y. P. U. has not reached this standard yet, but hopes to by the end of February.

All officers for the remaining school session have been elected and every member seems enthusiastic to carry the work forward.

Yours for great success,

MARY ELLEN BEATY,
Corresponding Secretary.

The obvious person came upon the angler. "Fishing?" he inquired acutely. "No," replied the angler, "I am engaged in teaching this worm how to swim."

The second term examinations begin in dead earnest Tuesday. The students have been burning much "midnight oil" during the last two weeks in making special preparation for this time of great stress and thorough testing. In many respects we have the greatest student body we have as yet collected together. Most of the men are upright in conduct, studious in habit and loyal to every phase of college activity. To our very great delight, we are having very little disciplining to do.

The third term begins Tuesday, March 14th. This is a good time to enter for a new student or old student, who has been out the first two terms. Especially does this apply to our old students who have been teaching and whose schools are now closing. Join us and remain on through the summer for the normal and also regular college work.

Progress is being made towards the erection of a pastor's home. The site has already been purchased and the building committee appointed. The plan is to have a beautiful pastorum for our new pastor when he comes, April the first.

Secretary Turner, of the foreign missionary movement, spoke in the college chapel Wednesday morning. He is just back from a trip to Panama. He told us of the wonderful opportunity and the added responsibility which has come to Christian America with the digging of the Panama Canal, the uniting of the two oceans, not only furnishing America an opportunity of becoming a world power materially, but spiritually as well.

Brother J. R. Carter, of the Baptist Orphanage, preached for us Sunday. Brother Carter brought us a stirring message on "Temptation and How to Meet It." Every heart was touched. We were deeply conscious that a true messenger from God was among us. Our hearts are in the great work which he represents. May the Lord be ever with him as he shall care for and plan for the orphans of our denomination.

D. M. NELSON.

NEW SOUTHERN BAPTIST MISSION.

Rev. S. G. Pinnoch writes interestingly of the newest mission station of the Southern Baptist Convention in his district. He says, "Saki is our newest station. Thirteen years ago there was not a Christian or a person who knew the alphabet in the town; today there are about one hundred and twenty-five Christians, many of whom can read. About thirteen years ago Rev. L. N. Duval went to Saki. While his house was being built he lived in a grass hut. For some months he was alone with the natives. In no other town, I think, in Yoruba land is there such an interest in Christianity on the part of prominent men. Last fall the chief warrior was converted. Christianity to him was a real vital thing, and he went to work among chiefs, many of whom were his friends. As a partial result of his work and the influence of the missionaries, there are four important chiefs who are considering the Master's call, 'Follow me.' For a chief to become Christian means the breaking away from traditions which his fathers have held for generations."

We are reminded of what Dr. Gambrell said once about succession, "I do not place much stress on historical succession, but the New Testament reads like things were started to go on. Let me illustrate my idea of succession. A man lost a gray horse. He finds some horse tracks, step by step, for a hundred miles. Then he comes upon the horse, but it is a black horse. That is historical succession. Tracks are not worth a cent. If on the other hand, you find the gray horse, it does not make any difference if you do not see any tracks. The whole business lies in the identity. We have the horse. The man who takes the New Testament and finds one in his neighborhood like that, has succession."—Baptist Standard.

HOTEL ANNOUNCEMENT, SOUTHERN BAPTIST CONVENTION, ASHEVILLE, N. C., MAY 17-22, 1916.

(Charges are for each person in room.)
Convention Headquarters.

BATTERY PARK HOTEL (American)—Double room without bath, \$2.50 to \$4; double room with bath, \$4 to \$6; single room without bath, \$3 to \$5; single room with bath, \$4.50 to \$6.

W. M. U. and State Secretaries' Headquarters.

LANGREN HOTEL (European)—Double room without bath, \$1 (two or more to a room); double room with bath, \$1.50 (two or more to a room); single room without bath, \$1.50 to \$2.50; single room with bath, \$2 to \$3.50.

GROVE PARK INN (American)—Minimum rate, \$5 per day.

THE MANOR (American)—Double room without bath, \$2.75 to \$3; double room with bath, \$3.25 to \$3.50; single room without bath, \$3 to \$3.50; single room with bath, \$3.75 to \$4.50.

SWANNANOA - BERKELEY (European)—Single and double without bath, 75c to \$1.00; single and double with bath, \$1 to \$1.50.

SWANNANOA - BERKELEY (American)—Single and double without bath, \$2 to \$2.50; single and double with bath, \$2 to \$3.

MARGO TERRACE (American)—Double rooms without bath, \$2.50; double room with bath, \$3; single room without bath, \$2; single room with bath, \$3.50.

CHEROKEE INN (American)—\$1.50 to \$2.50.

WESTERN (American)—\$1.25 to \$1.50.

SOUTHERN (American)—\$1.25 to \$1.50.

MODERN HOME (American)—\$1.50.

GLADSTONE (European)—50c to \$1.

FRANKLIN (European)—50c to \$1.00.

FLORENCE (American)—\$1.50.

Boarding Houses (American Plan).

ROCK LEDGE—\$1 to \$1.50.

THE WILLARD—\$1.50 to \$2.

THE COLONIAL—\$1 to \$2.

THE ULEETA—\$1.50.

THE ELTON—\$1.

OAKLAWN—\$1.25 to \$1.50.

BELVEDERE—\$1 to \$2.50.

BOHANNON HEIGHTS—\$1.50 to \$2.

WREN WOOD—\$1.25 to \$1.50.

RICHELIEU—\$1.25 to \$1.50.

THE AVONMORE—\$1.25 to \$1.50.

OLD KENTUCKY HOME—\$1 to \$1.50.

Messengers and visitors will make their own reservations at the hotels. The assignment committee will handle private boarding houses, rooming houses, and private homes (none of which are listed in this announcement). No assignments will be made by the committee by mail. All those desiring accommodations in private boarding houses, private homes, etc., will report upon arrival in the city at "Assignment Headquarters" for assignments.

All street cars from the station to the heart of the city will be placarded, "Take this car to assignment headquarters;" by taking cars thus marked no change will be necessary to reach "Assignment Headquarters."

Further information will be furnished upon application.

CALVIN B. WALLER,

General Chairman.

E. C. GREENE,

Chairman Hotel Committee.

G. F. STRADLEY,

Chairman Assignment Committee.

ROCKEFELLER FOUNDATION ENDOWS SCHOLARSHIPS.

The China Medical Board of the Rockefeller Foundation has endowed ten medical fellowships to make it possible for medical missionaries on furlough to take post-graduate work. Each fellowship provides not only for the expense of the post-graduate work, but also for the salary of the missionary while taking the work.

THE BAPTIST RECORD

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Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor	Jackson
Direct all communications for this department to the editor.	
MISS FANNIE TRAYLOR	Jackson
Young People's Leader.	
MISS MARY RATLIFF	Raymond
College Correspondent.	
MISS. M. M. LACKEY	Jackson
Corresponding Secretary-Treasurer.	
CENTRAL COMMITTEE.	
MRS. G. W. RILEY, President	Houston
MRS. J. P. HARRINGTON	Columbus
Vice-President Northeast Division.	
MRS. MARTIN BALL	Clarkdale
Vice-President Northwest Division	
MRS. A. J. AVEN	Clinton
Vice-President Southwest Division	
MRS. J. L. JOHNSON, JR.	Hattiesburg
Vice-President Southeast Division.	
MRS. RHODA ENOCHS, Recording Sec'y.	Jackson
Meadames W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, L. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.	

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

W. M. U. Rally at Bogue Chitto Baptist Church.

One of the happiest women in Lincoln county on last Saturday was Mrs. D. Bolian, superintendent of missions for the W. M. U. of Lincoln County Association. Through her attendance upon the State Baptist Convention, she was inspired to hold a rally day for the societies under her supervision and so wise was her planning, and so loyal were her assistants of the Bogue Chitto W. M. U., who were hostesses for the large contingent of visitors, that success crowned all their efforts, in spite of their apprehension and fear of failure. A new impetus was given the work, we are sure, for Miss Lackey, the State corresponding secretary, was there and gave a clear-cut presentation of the work she so ably directs throughout the State.

The cordial greeting and hospitality extended the visitors upon arrival furnished "open minds" for what was to follow, so that the introductory Bible reading by Miss Lackey was received with marked effect and Mrs. Bolian's thoughtful address found lodgment in memory. Papers by Mrs. Lula Myers and Mrs. Jones Greer were also excellent and in keeping with the spirit of the hour. But there will, probably, be no more "papers" at rally meetings. Miss Lackey wisely suggesting the more or less spontaneous expression of one's thought and purpose and aspiration minus the "stationery" that has served as a stepping stone to woman's greater service to her fellows through public speech.

Miss Margaret Lewis' vocal solo with Mrs. Coney at the organ, was a beautiful feature of the rally.

At the noon hour a delightful lunch was served in the parlor of the big church building, the entire company being seated about the inviting tables. The social hour, enjoyed by many in feasting and fellowship, was a recreative time preceding the afternoon program already noted.

Mrs. Moore, the wife of the Methodist pastor, who was also present, gave an acceptable talk before the ladies at the close of the program.

Upon invitation extended by Mrs. Nellie Sasser Moak from the Norfield society, it was decided to hold the next rally day at Norfield early in May.

As intimated at the beginning, Mrs. Bolian and the ladies of the Bogue Chitto society are to be congratulated upon the pleasurable and profitable service rendered through the rally day meeting.

Is your Union a thoroughly graded Union? If so, please drop us a card, telling us about it.

So far we know of but one fully graded Union in a country church. This is in Salem church, Pearl Leaf Association.

Is your society an A-1 society? Please let us know about it right away. It is nearly time to begin work on our State report for the Southern Baptist Convention.

Mrs. Mattie W. Rogers, superintendent of Pearl Leaf, paid a visit to our office this week. She has organized four flourishing societies since the meeting of the State convention.

Are you and through you, your society, thinking and praying for the Training School fund? We reminded all societies in February of this object of our love and spoke of its needs, and many have already responded to the call. But a great many have not. You have till the last of April to answer the call, beloved. See to it that you and yours are not found lacking.

Our Week of Prayer is held this week. We trust that each society will get the blessing that comes from our assembling ourselves together. The offering is sure to come if we will meet, pray and study the program. Please see to it that your offering is sent in at once.

Is it your purpose to attend the Southern Baptist Convention? It meets in Asheville, N. C., May 17th. Our State W. M. U. is entitled to twenty-five delegates this year, "six from each of the four sections, and the extra one from the Central Committee." This does not mean that no other member of the Central Committee should be considered, of course, but that this odd one should be specially chosen from the committee.

Your secretary was advised by the Nominating Committee at Hattiesburg, to select the delegates from the "first six names sent in from each district, the second six to be alternates."

An Evening with Brookhaven Y. W. A's.

There was "a jam and a cram" in the lecture room of the Brookhaven Baptist church on the evening of February 22. The Y. W. A. had announced "A Play" for the delectation of friends, and the people turned out en masse.

Preceding the prime performance and at intervals during the play there was music, an exquisite violin number by Misses Frances and Hazel Barge, vocal solos rarely beautiful by Misses Ruby Maynor and Mary Cassedy, and a quartette by Mrs. Henderson, Mrs. Wm. Bee and Messrs. Walker and Douglas, assisted by Miss Frances Barge and Mr. Benton Cain.

Under the able stage direction of Mr. Chester Byrne, members of the Y. W. A. of the Baptist church, assisted by a number of young men, presented the play, "In Brazil."

An interesting study of life among the Brazilians, showing their need of mission work and the various kinds of reception accorded it by natives of various classes was embodied in this play. The first scene showed the interior of a peasant's hut, the second, that of a wealthy mine owner, the third, a street scene in Rio with its cosmopolitan crowd, street venders, booths, etc., and the fourth, that of a converted Brazilian woman of the middle class. The need and the readiness of the country for the gospel was clearly shown.

The costumes were accurate copies of those worn by South Americans and were very picturesque and effective. They were suggested from photographs supplied by Miss Mary Hobbs.

While the play was loosely constructed, being a representation of conditions rather than a sustained study of character, those most conspicuous in the action were Miss Fannie May Kees, Mr. Chester Byrne, Mr. Robert Lee Jones, Mr. Troy Thompson, Julius Naul, Mr. R. G. Ivy, Miss Corinne Fore, Mr. Goebel Mize, Miss Luna May Oliver, Mr. Roy Thompson, Mr. Arthur Maege.

At this meeting the plans being followed to meet the installments of their subscription to the new church building fund were culminated. The chairman of the building circles had arranged a frame for a "greenback quilt," and at the proper time this was displayed before the large company present. The group captains were called to make their reports in "greenback squares," which they did with such completeness that before the "patching" was finished the

"quilt" was covered with one hundred and fifty one-dollar bills. The evening was in every way a most delightful one, and a source of much satisfaction to those who had labored so diligently to make it a success.

The amount realized by the Y. W. A. was \$154.54.

Report of the Lula Sunbeam Band for the Year 1915.

The Lula Sunbeam Band was organized in November, 1914, with sixteen members. The band grew so rapidly under the leadership of Mrs. T. H. McKenzie that before the close of the year there were thirty-five members enrolled, and sixteen boys and girls had been converted and joined the church. The band proved such an inspiration and power for good in the community that from it sprang two other bands—one with a membership of seventeen, and the other with a membership of twenty-four, leaving the parent band with seventeen members. During the year the band gave an elaborate sacred concert, and eight delightful social functions. Many visits were made to the sick, and a great deal of personal work done. The band has taken as their especial charge the care of Miss Mary Stevenson, one of the neighborhood girls, who is a cripple, from a wasting of the hip joints. They placed her in the Baptist Memorial Hospital in Memphis, where she has undergone two dreadful operations, and the chances are that the use of her limbs will be restored to her. She is receiving every attention, complimentary. In a financial way, the band has given \$50 to the poor of the neighborhood, sent a Thanksgiving offering of ten dollars in cash to the orphanage at Jackson, and a box of clothing valued at \$150, a Christmas offering of \$6 in cash to the orphanage, and at the close of the year had a cash balance of \$60 on hand. Pray for a continuance of God's blessings upon our band.

MAMIE BAKER,

Secretary of Lula Sunbeam Band.

THE MOODY BIBLE INSTITUTE.

February 23, 1916, the Lyon Evangelistic Party, which just closed its campaign in Wilmington, Delaware, favored the Moody Bible Institute of Chicago with an "Evangelistic Evening."

The party arrived in Chicago at 4:45 p. m., from Winona Lake, Ind., where Dr. Lyon had addressed the students of Winona College. The party was given a reception in the institute by the faculty and business staff, and were afterwards the guests of honor at supper, when two members of the party, formerly students in the Institute, gave short addresses.

The address of the evening by Dr. Milford H. Lyon, was on "The Place of Evangelism in Modern Religion." He held the attention of the audience, and as he scored the many evils attached to evangelism, he showed that evangelism can, and does receive the right consideration by thinking Christian people. He predicted that we were at the dawn of the greatest religious revival in the church's history. He emphasized the fact that every great revival had centered around some important doctrine; that of Martin Luther on "justification by faith;" that of Whitfield and Wesley on "the personality of the Holy Spirit" and "holiness;" that of Jonathan Edwards on "Divine Sovereignty;" that of Charles G. Finney on "human responsibility;" that of Dwight L. Moody on "salvation by grace;" and he predicted that the next great revival would center on the "Deity of Jesus Christ and His Lordship and Kingship over human life."

REPORTER.

It is stated that Dr. Geo. W. Truett, of Dallas, Texas, receives as many as 100 invitations a week sometimes, to aid in meetings and other gatherings. He is held in high esteem among his brethren.

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Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

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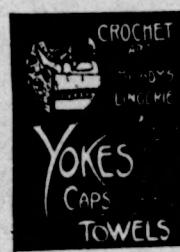


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Glorious Victory

An interesting service containing catchy songs and good recitations, appropriate for the Easter season. 5 cents each; 55 cents per dozen; \$4.25 per hundred prepaid.

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514 N. Grand Avenue
St. Louis, Mo.

NEWS IN THE CIRCLE
MARTIN BALL

The Buckner Orphans' Home has recently received a bequest of \$17,000 from the Dyckerhoff estate.

H. J. McCool, of Eupora, declines the call to Moorehead, Inverness and Isola. It was reported that he had accepted but he says not so.

Evangelist Weston Bruner, of the Home Board, is assisting the church at Dawson, Ga., in a gracious meeting. M. J. Babbitt is leading the singing.

Pastor W. P. Stewart, of Beachmont church, Louisville, Ky., has resigned and accepted a call to Hampton, Va. He goes to a great field of usefulness.

Dr. A. J. Holt, of Kissimmee, Fla., becomes one of the four editors of the Baptist Witness. He will continue to conduct his "personal paragraph" page.

Rev. R. L. Gillon, of Gulfport, is now engaged in a meeting, and has the assistance of Dr. E. E. Dudley, of Hattiesburg. We trust that great blessings may come upon the people.

It is better to do the Lord's work in the Lord's way. But we will continue to run on in the same old groove. Some of us become enthusiasts over one idea and will not let the Word speak.

Dr. W. O. Carver, of the Louisville Seminary, is engaged to deliver six lectures before Shorter College, Rome, Ga., March 7-12. The subject discussed is, "The Making of the Old Testament."

Rev. L. M. Sipes, now in the theological seminary at Ft. Worth, Texas, has been called to the church at Conway, Ark., and will take charge at the close of the present session of the school.

The Baptist Student Missionary Movement of North America will hold the first session at Ft. Worth, Texas, March 22-26. Some of the greatest Baptist speakers will be there. It has the right ring to our ears.

Every Sunday School and B. Y. P. U. throughout the State should have a representative at McComb, March 14-17. You will be entertained while there. Send your name at once. Inspiration, information and enthusiasm will be injected.

Evangelist W. L. Head, of Atlanta, Ga., has just closed a great meeting at Lead, S. D. There were 150 professions of faith. We have not learned how many loved the Lord enough to obey Him.

Rev. Giles C. Taylor, who has been doing effective work as State evangelist in Kentucky for sometime, resigns his position and has accepted a call to the church at Springfield, Ky. Taylor is a good pastor and preacher.

The Texas Executive Board has elected as field secretary of the B. Y. P. U., Pastor Samuel A. Cowan. He is now pastor of the First church of Bonham, Texas. It looks like a

pity to destroy the pastoral relationship.

The papers state that Evangelist Otto Whittington, of Fort Worth, Texas, began a meeting with the church at Batesville last Monday. Mrs. L. P. Coleman, of Little Rock, is conducting the music. May the richest blessings of heaven rest upon pastor and people.

The Western Recorder says that Dr. Finley Gibson, who recently went from Ft. Smith, Ark., to Bowling Green, Ky., "combines the pastor's

heart, the evangelistic spirit and the boldness in contending for the once delivered faith into one mighty force for God's glory."

E. M. Nelson, in The Baptist Flag of March 2, speaks of the conventions and boards as "hellish outfits, that were started by the devil through his agents in 1792 to educate the world in order to make Christians of them." How sweet and brotherly (?)

Dr. J. W. Porter, editor of the Western Recorder, and pastor of the First church, Lexington, Ky., recently held a meeting with the First church, Valdosta, Ga., assisting Pastor A. L. Johnson. Nearly forty were baptized. Dr. Porter is a wonderful man in many respects.

SUNDAY SCHOOL HELPS FOR 1916

Tarbell's Teachers' Guide
FOR 1916

By Martha Tarbell, Ph. D.

Bible Class Teachers, Senior Teachers, Intermediate Teachers, Junior Teachers—all teachers will find aid for their particular work in the well known book, Tarbell's Teachers' Guide. Each lesson of the year is completely discussed and helps for each department of work are given. \$1.00 net; \$1.10 delivered.

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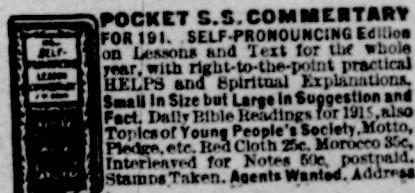
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Look Young! Bring Back Its Natural Color, Gloss and Thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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Sunday School Lesson

BY A. J. AVEN, LL. D.

PHILIP AND THE ETHIOPIAN

Acts 8:26-40.

Introduction.

Up to the present the business of the disciples has been to organize and set in motion the great teachings of the Master. The work met with one severe obstacle in the narrow and illiberal views of the Galilean company. After the death of Stephen and the scattering of all the church except the apostles, the work of development was carried on by the Hellenistic Jews, and especially by those who had just been appointed deacons. We studied with interest the great, though brief, work of Stephen, and today we come to look into the work of Philip. Stephen had proclaimed the world-wide principles of Jesus, and now Philip acts upon these principles and goes down to Samaria and begins a series of meetings. The news of Philip's work reached Jerusalem and the apostles appointed Peter and John to go down to Samaria. On their arrival they prayed for the new converts that they might receive the Holy Ghost. On their return to Jerusalem, the apostles preached the gospel in many villages of Samaria.

Lesson Teachings.

Philip Directed.—It seems to me that there is no truth more emphatically taught in the Word of God than the fact that God directs the movements of His servants. Every man's life is linked up with the Divine leadership, if he will yield his will to the will of the Divine will. Here is especially the power in evangelistic work. And everything a man redeemed of God does ought in a certain sense to be evangelistic. I believe men are saved to serve, and there is only one way to serve God and that is through service to men. This service to men was the one great motive in the coming of the Master. "God so loved the world that He sent His only begotten Son." It is interesting to note the movements of Philip at this point. He was in Samaria preaching with great success, but the Lord had another work for him at the time, so He brought him from his place in Samaria into the Gaza road simply that he might preach the gospel to one lone man. To understand the reason for this course in the Divine plan it is well to note that on the day of Pentecost Jews from all parts of the Roman Empire as well as the nations on the eastern border were present and now Philip had preached in Samaria, but up to this time there were no representatives from Africa "among the first fruits of the cross." This is perhaps a fulfillment of Psalms 68:31, "Ethiopia shall soon stretch out her hands unto God."

Philip Preaches to the Ethiopian.—In the work of Philip with the Ethiopian, we have a splendid lesson in personal work. Tracing some of the characteristics of Philip, we get a good view of what it takes to make

a successful personal worker. Philip was not only obedient to the leadership of the Lord, but in that obedience he was "aggressive, many-sided, flexible, and capable of adapting himself to diverse temperaments, whether those of the Grecian Jews at Jerusalem, the Samaritans in central Palestine, or the Jewish proselytes from distant Africa." The Ethiopian was puzzled over the meaning of the Scripture which he was reading, but Philip was well versed in the same, and knew how to handle it unto the understanding of the man in the dark. A simple Scripture rightly presented to a seeker after God is worth all the argument of the greatest philosopher and ten times more. Another thing of great importance to be noted just here is that few men are saved by simply reading the word of God. It has pleased God to save the world by the gospel through the instrumentality of men. The Master Himself is the greatest example of this truth. It takes the two—man and the Word—to complete God's plan of redemption. "Understandest thou what thou readest?" "How can I, except some man should guide me?"

The Scripture Under Consideration.—"He was led as a sheep to the slaughter." His absolute humility is suggested. If He had come into the world to suffer and die for the salvation of men, He must submit to it as He said to His Father in the garden. "His judgment was taken away." That is, He was denied the rights of a legal trial. "Who shall declare His generation?" Men have differed as to the meaning of this statement. Some think it refers to His eternal generation from the Father. Some think it means born of the Holy Ghost. Others refer it to His resurrection, while still others think it refers to His spiritual seed. But it seems that this refers either to the manner of His life, or to the generation of men in which He lived.

Philip's Sermon.—"And preached unto him Jesus." There may be eloquent lectures, but there can be no sermon when Jesus is left out. Men may enjoy learned dissertations on politics, science, etc., but in the pulpit dying men want to hear the gospel. The souls of the saved "desire the sincere milk of the word," and the lost when aroused to a sense of their condition, want to know how to be saved. The burden of Philip's sermon was also the burden of the sermons of the other apostles. Peter provoked men to say, "What shall we do?" His reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." It was Paul's theme.

Ethiopian Converted.—The first thing in this remarkable story is the fact of the enlightenment of a man groping in the dark. The man was studying prophecy, and met an evangelist. The lost man was seeking the light, the evangelist pointed him to it. Note first that the Ethiop-

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as well as painful

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The Baptist Record.

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ian realized his lost condition. Note second that Philip also realized the same thing. When the penitent and the evangelist are dead in earnest, God in the person of the Spirit is sure to be right there to lead to happy results. I used the word "happy" advisedly, for I do know that there is joy on both sides when a child of God leads a lost sinner into light and salvation. The truth seeker must be sincere, and the minister must be under divine guidance. The success of the gospel ministry depends on our nearness to God, and the influence of the Holy Spirit in our hearts. Dear co-laborers in Christ, it is a tremendous responsibility to teach a class in the Sunday School. Note the instantaneous work of conversion. "I believe that Jesus Christ is the Son of God." That is it. A realization of the lost condition, enlightenment and faith, these are three essentials in the work of grace.

The Ethiopian Baptized. — There can be no real baptism without there being first a confession of faith in Christ Jesus. A man may have erroneous views on some of the so-called doctrines, but to be saved he must believe on Jesus Christ, the Son of God. Salvation, or in other words the new life comes through faith, but growth and development of this new life must come through activities prompted by obedience. Salvation comes from Christ, but growth comes from the individual himself. So it is seen that, while salvation is dependent on the one thing, that of faith in Jesus, "correct views on other doctrines are of great importance to a robust, vigorous, spiritual life."

The Ethiopian Rejoicing. — Before the Ethiopian met Philip, he was in deep distress, and was striving to find a way out by consulting Isaiah, but he so far had been unable to discover any light. He had in his soul a sorrow that he could not understand, but Philip's knowledge of the Scriptures enabled him to make clear to the truth seeker just the point needed, and the gloom was dissipated. "The strings of the burden snapped in sight of the cross, and the eunuch was delivered out from that which he feared." Religion is no melancholy thing. No!

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

STARKVILLE.

Celebrated my sixth anniversary as pastor of the Baptist church here yesterday. Large congregations were present at both hours. The evening services are along evangelistic lines and are attracting considerable attention. The church is well organized in all departments of work. Many young men from A. & M. College attend Sunday School and B. Y. P. U., as well as preaching. I have seven of the best deacons of any church in the State. They attend regularly the prayer meetings and all the services. They are all model men and co-operate with the pastor in all church work. It is a pleasure to serve such a people.

Fraternally,
W. A. JORDAN.

Says Simple Laxative Better than Castor Oil

Case of Chronic Constipation Yields to Mild Laxative Compound.

Writing from The House of the Good Shepherd, at Sunnyside Ave., and 50th St., Seattle, where she is the guest of her life-long friend the Reverend Mother, Mrs. Mary Austin, widow of a wealthy San Franciscan, who lost everything in the fire of 1906, says she experienced speedy relief from the use of Dr. Caldwell's Syrup Pepsin and that she found this gentle, pleasant-tasting laxative more effective than several doses of castor oil.

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MRS. MARY AUSTIN.

Pepsin should be in every home for use when the occasion arises. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 454 Washington St., Monticello, Ill.

I have recently held meetings with the churches at Richton, E. R. Henderson, pastor; at Magee, Robt. H. Russell, pastor; at Mt. Olive, C. W. Orrick, pastor; at Robinson Station (Peoria, postoffice), Elisha Gardner, pastor, and at Liberty, B. L. McKee, pastor; and at Clyde, pastorless yet, but have called a man. At Richton and at Robinson each I spent a whole week, giving the double course of revival lectures; at the weak and neglected places.

At Richton and at Robinson each I spent a whole week, giving the double course of revival lectures; at the weak and neglected places.

I preached thirty-three times and other places from two to five days. The churches named having pastors traveled 250 miles in February.

W. E. TYNES.

Hattiesburg, Miss.

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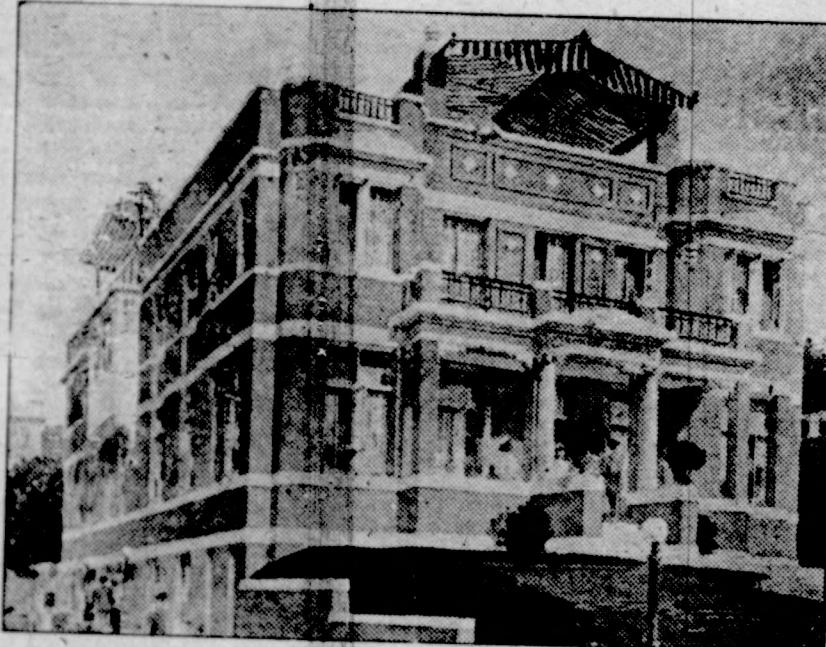
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BLUE MOUNTAIN BREEZES.

Our schools and community have recently enjoyed several great musical treats. Since Christmas we have had a great pipe organ recital by Mr. Orla D. Allen, of Nashville, Tenn., a concert by the famous pianist, Mr. Ernest Hutcheson, of New York; a concert by the famous singer, Madam Dorothea North, of Chicago; another pipe organ recital by Mr. Rienzi Thomas, of Birmingham, Ala.; and a concert of unusual excellence by Mr. Hugo Kortschak, of Chicago, assisted by James Whitaker, a very able pianist of the same city. Blue Mountain is quite a musical center and the musical numbers of our lyceum course are much appreciated.

The fourth quarter of our forty-third annual session will open March 20th and a number of new students are to enter. We always have a number of young lady teachers to come in for the teacher training work of the last quarter. We have taken pains to make the work of the quarter helpful to those who wish to prepare for better work as teachers.

Dr. Whittle has resigned the care of the Lowrey Memorial Baptist church at this place and is now in the Baptist Memorial Hospital in Memphis under treatment. He had been warned by the experts not to enter the pastorate again, but he thought he was able to do so and accepted our church a year and a half ago. For the past few months, however, his health has been very bad and he gave up the church the first of March and started to the hos-

pital the next day. He hopes soon to be out and able to work and will go on the road again as the representative of The Kansas City Stained Glass Co. This is one of the most reliable stained glass firms in the United States, and churches wishing to buy anything in this line would do well to confer with Dr. Whittle at this place.

Our church has appointed our deacons as a committee on pastor, but the plan is to have the pulpit supplied by local brethren for a few months until we have cancelled a debt. Our church has given so largely to outside benevolent causes that we have fallen behind on our local expenses. We hope to locate a pastor some time between the first of July and the first of September. Deacon W. A. Gillentine is the chairman of our committee on pastor.

W. T. LOWREY.

KILMICHAEL.

This is my third year with the Kilmichael people. Commencing with one-fourth time, now we have half-time. Have added to our numbers some, and bought a \$1,000 home for the preacher, near the church. We have some of the salt of the earth here. We have just lately ordained three deacons, Brethren J. M. Kenna, the principal of the Agricultural High School; W. A. Ward and B. Townsend. These brethren installed with Brethren J. M. Childers and L. A. Townsend, give us a good board of deacons. I am hoping to get the paper in every home where I preach. May God bless you.

J. F. MITCHELL.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notices.

J. K. FARMER.

Died at the Baptist Tri-State Hospital, Memphis, Tenn., on the morning of November 30, 1915, J. K., the eldest son of W. M. and Lenona Stratton Farmer, of Como, Miss., aged 27 years. After a burial service at the Baptist church at Como, of which he was a member, conducted by his pastor, attended by the entire community, all business concerns having closed, his body was with loving memory laid to rest awaiting the coming of his Master, in Friendship cemetery, December 1st, 1915. He had been some days before his death, operated on for a serious affliction in his shoulder and arm, from which he had suffered

much and often since early boyhood.

All who knew him will bear us glad witness that our beloved departed young brother taught us one and all a precious example of uncomplaining and patient resignation. There are but few J. K.'s, and we miss him sorely. He was a faithful and dependable working member of the Como Baptist church, ever ready with sweetly smiling face and cheerful voice to respond in loving fellowship in all the opportunities that came his portion. His pastor at the interment services, with choking sorrow and tearful eyes, said, "I love J. K. and I know he loved and delighted to help and encourage his pastor. J. K.," said he, "was ever tender, loving and loyal and true." He married young, Miss Laura Ray, of Longtown, Miss., a neighbor girl of his boyhood life, who with their three-year-old son, J. K., Jr., now survive and join the sorely bereaved parents, brothers and sisters and a host of loving friends in rejoicing because we know that dear J. K. is to suffer no more forever, for we know he is safe and has only gone on before to be with the Lord Jesus whom he loved and will come back with Him soon. It may be tomorrow.

Tenderly and fondly,
D. C. PERKINS.

SAMPS GORDON.

On the afternoon of February 24th the spirit of Brother Samps Gordon took its flight to dwell with his Savior. Brother Gordon lived to a ripe age, being 92 years, three months and twenty-two days of age. He was active up to a few weeks ago. He was a consecrated Christian and one of whom every one spoke well.

His pastor,
H. C. JOYNER.

A WELL MAN IN OUR HOSPITAL.

I am in fine health. But my nose has not enjoyed such a blessing in a good while. They call my ailment nasal catarrh. So Dr. R. W. Hooker, in whom I have complete confidence, operated on me for my trouble. Somebody was bold enough to suggest that he operate also on my snoring apparatus, which it seems he did, for I not only breathe easily, but have heard no complaint of unearthly noises at night.

I went to our Tri-State Baptist Hospital in Memphis for the operation. The large reception hall reminded me very much of the lobby of an orderly hotel. It was very apparent that a great deal of business was being transacted in that building.

Over the doorway through which you pass beyond the reception hall are these words: "All who believe are asked to pray for those who minister and those who suffer within these walls."

He who enters, then, is to understand that this is a Christian institution, and that we believe in prayer. It was built in the name of Christ, and is carried on to His honor and glory in relieving the needs of the afflicted. There is a weekly prayer meeting held in the hospital every Tuesday night, conducted by some pastor in the city. It runs for one-half an hour. I estimate there were 100 nurses and

patients present at the service I attended. Let us rejoice that our hospital is a house of prayer.

It is practically full of patients all the time. The charity wards are kept full all the time, I understand. I was a well man in the hospital and so they gave me a well man's fare—splendid, well-cooked meals that were more than palatable. I could not ask for better fare. I received every courtesy, kindness and attention. So far as I could see all others received the same kind and thoughtful treatment. Being a well man, except as to my nose, I went over the building quite a deal and talked with a goodly number of patients. All seemed pleased with their hospital, their physicians and the attention given them.

This hospital is worth while. It is one of Christ's messengers of good to suffering humanity.

Baptists may well be proud of it and thank God for it.

I. P. TROTTER.

Grenada, Miss.

Send your name to the entertainment committee at McComb. Take a certificate from every agent from whom you buy a ticket. This will allow you to return at one cent a mile. Nothing can be done to aid you without a certificate.

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FINDS A CURE FOR PELLAGRA

Harvey, La.—Mrs. S. W. Spruill, of this place, writes: "I suppose it will be a great pleasure to you to know that you cured my child. She had pellagra very bad and the doctor said she never would get well. She is well of pellagra and looks fine.

"You may use this letter as a testimonial if you wish. Great benefit

have you done my daughter, Mindie Abrams."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

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Remarkable results have been had by pellagra sufferers who have taken Raney's Pellagra Preparation. The company does not claim to cure every case of pellagra but they have testimonials to show that the majority of cases treated with this remedy have been permanently relieved. Mrs. P. Burdette, East Point, Ga., suffered with pellagra more than three years. She was treated by three physicians, none of whom were able to relieve her. Recently her husband wrote us as follows: "My wife has taken half bottle of your medicine and is doing her own housework. She was unable to do anything before she took your pellagra remedy and I am sure this one bottle will cure her. I wish I could tell all pellagra victims about your wonderful remedy." Raney's treatment is guaranteed to cost not more than \$15 and money will be refunded if it fails. Write at once for booklet. Raney Medicine Company, Atlanta, Ga.

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If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

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If you suffer with any chronic disease that does not seem to be relieved by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or an other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature; accept this offer and you will never have cause to regret it.

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Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and cannot salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

CHEAP TESTAMENTS 10c A copy postpaid; Self-Pronouncing; Bound in Cloth; Size 3x4.

THE BAPTIST RECORD, Jackson, Mississippi

TEAMS IN TRAINING
A DEPARTMENT FOR YOUNG PEOPLE

THEIR ONE CHANCE.

Jennie N. Standifer.

PART I.

It was early in June, and passenger trains were crowded with boys and girls returning from institutions of learning, to spend the vacation months in their homes. Jack Miller, who had just taken a bachelor's degree at a well-known university, changed cars at J—— for a branch road which passed through Pineville, the station nearest his father's farm. When he entered the coach he found only one fellow-student, Annie Brand, a "co-ed" and class mate, among the passengers. Jack had worked his way through the university by acting as agent for a tailoring firm of Chicago, and Annie had made her way as stenographer for several of the members of the faculty. Both had been too busy to spend any time in social amusements, but they had been thrown together in class work and were good friends. They lived in adjoining counties, but had never met until they entered the university.

Jack remembered that Annie's home was at Blockton, and he felt glad that she would leave the train before he was met by some member of his family at Pineville.

"Are you glad to be free for a while and in the dear old 'piney woods' again?" asked the young woman, as Jack took a seat by her side.

"I don't like the real country — miles away from everything — and my home is seven miles from the railroad. I am going to work as a book agent this summer, so won't have much leisure."

"It is a pity you don't like the country. There is so much that is interesting in the most isolated communities. If your section of the country is as 'truly rural' as my native heath, you would find a great field for summer work. Have you a position for next session?"

"I am going to make teaching my life-work, and have been fortunate enough to have the offer of a position as principal of a Rankin county high school, but I prefer a position in a college. I am waiting on the action of the board of trustees of W—— College before I know definitely what I'll do. I heard that you were going to teach in Wettman Female College."

"Yes, I am to occupy the chair of history, which is quite an honor for a country girl. The salary is not very large, but I will be thrown with such fine, cultured people. I am hoping to have time to study for my Master's degree."

"That is my ambition also. And the people we are associated with daily have such an influence on our lives. I am going to select a position, if possible, where I can have cultural advantages. In a few years I hope to save enough money to spend a year in one of the great

Eastern universities, and then a summer in Europe."

"To summer in Europe is one of my ambitions," replied Annie.

They talked of their dreams and plans until the flagman called out "Blockton," and Annie began to get her belongings together.

"If you pass our way while canvassing this summer, call to see us," invited Annie cordially, as she shook hands with Jack.

"Thank you. I will be delighted to do so," replied the young man.

A half-hour later, the train stopped at Pineville, and Jack was warmly welcomed by a rough, grizzly old farmer, who regarded him with a look of pride.

"We're shore glad to have you back, Jackie," chuckled the old man as he led the way to his wagon. "You've growed into a mighty fine man, son."

"Thank you, father. Will there be room for my trunk and box of books?"

"Yes, plenty of room. Nothin' but a bag or two of groceries and us two for a load. Times are so hard we ain't runnin' much account this year." He sighed in a resigned, hopeless way and was silent until the trunk had been placed in the back of the wagon, and they had started down the dusty road at a jog trot.

"Seems like," Mr. Miller began plaintively, "trouble is jest my luck. Our best cow died last week, and one of my mules was killed by the gnats the last of May. I been havin' fever and ager and can't do mor'n two days plowin' in a week. Joe's got a notion to go West and be a cow boy, and your ma's been down with the rheumatiz in her back ergin. An' Mattie Lou's mighty nigh run us both crazy carryin' on with that good-fer-nothin' Sam Boggs. If she does run off an' marry him, I'll—I'll—never let her set foot in my house ergin!"

The old man's voice was hoarse with anger, and his face white with emotion:

"Why worry over a matter that will probably never happen, father? Mattie Lou is a mere child—barely fifteen."

"That's the age most of the women around here marry. You see they ain't got no chanst of schoolin' after they git past the speller and the third reader and kin write their names and they up and marry. I'm powerful proud of you, Jackie, goin' off after I sent you a year or two to Pineville, and workin' your way till you got a diplomy. There ain't another graduate in this county as I knows of. Got you a job for next session, son?"

"I have two places in view. One doesn't pay much money, but—"

"Then take 'tother one, Jackie. With your book earnin' you ought to choose your own place."

"I lack experience as a teacher, father. And as to the money—I prefer to teach in a college, if possible,

on account of being thrown with educated people, and being able to take up new studies. You see your boy has grown ambitious. I will have to wait until the board of trustees of W—— College meet to know what I will do. Couldn't you get Joe and Mattie Lou to go to school next session?"

"There won't be no teacher at Oak Grove school but Liza Jenkins, and she's got no more gumption than a jack rabbit. Never been to school any herself. Lem Henderson had the school last year but he got in a fight with one of the big boys and had to cut out the middle of March to save his hide. Not much chanst, as I said before, for schoolin' round here, and no money to send the children off. I jest wish," he added wistfully, "that you could give 'em a showin' of what rale teachin' is, Jackie." He glanced admiringly at his son. "I'd like to see you wake 'em up to tryin' to be somethin'. But you couldn't give up a good payin' job for this little one-hoss school, Jackie. You couldn't afford it."

"No, I couldn't afford it," replied Jack decidedly. "But I wish Joe and Mattie Lou could have a chance." (Concluded in next issue.)

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.



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Old Testament History, by Ismar Peritz; published by The Abingdon Press; price, \$1.50.

As the title implies, this volume is a history of the Hebrew people from their beginning to the Christian era. The special preparation of the people for Christianity is finely emphasized and the personalities, ideas as well as institutions of the times form themes that are well treated. Following each chapter, is an outline for study that will be found very helpful to Bible students. This volume is one of the series of Bible text books that is being issued by this company with such great success.

Handbook of Athletic Games, by Jessie H. Bancroft and W. D. Pulvermacher; published by The Macmillan Co.; price, \$1.50.

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The night before the tragedy the three young people are especially exasperated by the ferocious tongue lashings administered by the lady. It was the evening that the count is thought to have put the question of marriage! The next morning she is found dead, sitting placidly in her chair facing her dressing table. In one hand is the glove of the French count, around her neck is a paper snake—she hated snakes—and upon her face a beatific smile. The back of her head had been crushed in by some heavy instrument. The first thing was robbery but in the autopsy it is established that the woman had died of aconite poisoning some three hours before the blow on her head had been received.

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